

ΑΝΤΙΚΑΙΡΟΣ

OR, AN

ANSWER

**That late Bundle of Malice,
Stuff with Envy, Error, and Ignorance:**

AND
Sent into the World with the Title of
OBSERVATIONS

UPON
The strange and wonderful Prophecies of
Mr. John Gadbury:

**Being writ by an Impudent Pamphletier for the Gain of a
Crown to buy him Bread, &c.**

WITH
A True and Impartial Account of
Mr. John Gadbury's Conversation,

Aethiopem ex cultu cognosco.
LONDON, Printed in the Year 1 6 7 9.

Hen Malice begins a *Masquerade*, Interest makes Honesty turn *Jack Pudding*, and at once by a double *Coyrant* makes Brotherly Kindness and Charity no more worth than a Country *Ballad*, or to speak in terms more proper, than the Devil makes of a *pettyfogging Lawyer*, one who for the value of Twelve Pence will Dub himself by swearing, (for Lying is his principal Trade) and for a small Fee and a Breakfast do his endeavours to hang the best Friend he hath in the world; or (like *Muggleton*) damn all them that are not of his own Persuasion.

Confederacy is the onely Hinge of Witchcraft, Cheating, and Thieving, and therefore throw him his Friend Mr. *Boff*, to make the Society complete; and Confederation among Thieves makes a the *Thief's* purpose every *Thief's* *Blame* must have its Tumbler, every Mountebank his *Zany*, every Thief his Broker, and every Pamphletier and Libeller his Office of Secrecy, where he does baptize his seditious Issue before its Publication. But *Truth and Fals* is the grand design of the *quar* *Evil* at the *Romeville* where they spawn Pamphlets, *Domestick Impudences*, and Lies in abundance; as the Juglers in *Bartholomew Fair* do Ribbon from their Throats: in which they take upon them not onely to abuse particular good men, but to throw Squibs at the State, and abuse the Government too.

But these be the men who play *Trust and Bet* with a good Conscience, (if they have any) and toss up Crois and Pile in Matters of Faith, and yet question other men at the same time in point of Religion. Hence every rational man will conclude, that these *Carriots* do strangely run in debt to the Devil, but what security he hath for his Money let him take care for that.

Principiis obsta.

The first thing that this *Anonymus* falls foul on is Mr. *Gresham's* being a Papist (as he says) and a Confederate in the Powder Plot, because he did predict something of that in his Almanack for that Year; from whence he concludes that he knew of that Plot before. 'Tis true, this Gentleman was a most Learned Astrologian, of which I suppose the most knowing part of *England* are still sensible; but that he was a Papist, I know not: however he hath done the Gentleman an Honour to make him of some Religion, for I dare offer him a Gratiuity to inform the world what Religion he is of. And this he backs with a story of young *Nesbream*, who predicted the burning of a City, and accordingly fired it himself. But this without doubt is like his story of *Cardan* alias *Camden*, of which more anon.

As to those witty Repartees of his upon Mr. *J. G.'s* Predictions in *January* and *February*, they favour so much of *Railery* and *Envy*, that it will be needless to trouble the Reader with them in this place, but refer the Reader to that reverned Piece of Wit it self published by the *Large Observer*.

In the Moneth of *March* he takes notice of this passage in Mr. *Gadbury's* Observations, ——— I tell thee (O clandestine Conspirator) be thou who thou wilt, in making it thy business to disturb either the Government or thy Country, thou dost therein assuredly court thy own destruction. Is there any Knave in the world that could draw an ill Conclusion from these words, or make a sinister Interpretation thereof? No, none but *M. K.* And then he goes on, and desires his Reader, that it may be our continual Prayer, &c. I hope indeed that the Prayers of good men may prevail to this effect, but why he includes himself I know not, seeing he is sensible that the Prayers of the wicked are an abomination to the Lord.

Next, ——— That Vice is like to be rampant, and the sons of perfidiousness and treachery should be prevalent against men of worth and integrity. As he owns the Prediction in *March* to be accomplish'd so long before hand, so I hope he will not deny me this, especially seeing it is verified in his own Person already.

Next he mentions that passage in Mr. *Gadbury's* Prog. That there will be a spirit of fraud abroad, which animates men to entrap one another, &c. This the Observer passeth over, and takes no notice of it, with envious Reflections, according to the Custom and Nature of the Beast; and therefore I will speak my Sentiment briefly of Mr. *Gadbury's* words, that he being zelous for the peace and quiet of the Kingdom, did tell

tell these Disputers in general terms, that one should betray another, yet even their very Friends. Therefore any sober magist should think him to be a Fool as *Salas*, who would take part with those that were Faw-bowed to ruin, and would betray one another. But Beggars will say any thing for an Alms, and there is no Villain like a Mercenary.

Next he says, There is a villanous Quisting Prognostick, &c. Last sure it was not so before he read it, and then to show his Learning and great Reading, he doth detract from the Learned Cambridge and gives it to *Carfax*; the words are these, *Si quidam sunt Eclipse in die aut in nocte, significat mortem Regis*. I believe the words to be Cambridge, (for I have read *Quintus Seguentis* above, and do not remember such a Passage there;) and that for this reason he speaks of the Conjunctions and Oppositions of the Superiores from *Sempio* and *Tuor*, *Ann. 1612* to be the cause of the following Blague; *perign. Brianni*. And quickly after he speaks of Eclipses in *Barth* to be dangerous to some parts of England, *Aug. 308. Barth.* But from what Page this particular Aphoristical Sentence was taken, I am not certain, yet I believe it to be his for the precedent Reason. But be it whose it will, I do not believe it to be so dangerous to the State or His Majesty either, (for whole long Life and Reign I heartily pray, and so hath Mr. *Gudbury* done too divers times in my company and hearing) as in some other Pamphlets abroad, and some of them perhaps from this Gentleman's Pen too. Therefore I do not so much blame the Quotation of the Author as the impudent Application of the Observer, and he himself a person so lately in *Mengars* for Abuse to the State by his launcy Pen. But I shall refer it to any man that is able to read and understand the Syntax of Grammar, who hath done it into English most like a Grammarian, the Author or the Observer. And so I come to his Conclusion, which he gravely sums up with a Text of *Isaiah*, *chap. 24. vers. 25. Quiesce homo in fine mundi of prophetie*, &c. to whom I will add another for his Information, lest he forgets himself, and that from the holy Penman *David* 200. *Psal. 140. vers. 16. What hast thou to do to declare my statutes? &c. Ver. 17. When thou sawest a thief thou consentedst with him, and hast been partaker with adulterers: thou givest thy mouth to evil, and thy tongue frameth deceit, viz. Thou sittest and speakest against thy brother, thou slanderest thine own mother's son. Ver. 21. These things thou hast done, and I kept silence. Intelligite hec qui obliviscimini *David*. And then he concludes with a little Rhime Doggerel much like this:*

From such Libelling Rascall, these Staps to our State,
We beseech thee, good Lord, to defend us;

What they seem to correct, they slyly create

Will these impudent Villains contend thus?

And now seeing that this Mercenary Observer hath onely taken what he could maliciously carp at, (for indeed no man writes so well but some may besetter him;) I will endeavour to give the Reader an Account from my own knowledge and the Authors Almanack, of the Integrity of this abused Gentleman, which I hope will oblige and satisfie all honest Protestantly thinking men, &c. And first, under his Regal Table he hath this Conclusive Verse,

Considering the Cares a Crown doth bring,

'Tis piety to say, God save the King.

And in January he hath these words, God preserve His Majesty, and the Government of these Kindoms wherein we live, and make us but a thankful People to him, and obedient to our Prince. In February he says, Thrice happy are those People who shall now study peace and obedience. In August, Were it not for the unlucky \odot of η and δ , this Lunation might prove of Friendly influence to the world; for Jupiter in medio cælo betokens Honour, Success, &c. to Kings, and that their Subjects shall be of obedient hearts and minds. And a little after, Let the Kingdoms of Great Britain and Ireland, with the sacred Rulers of them, be ever happy. In December, after he hath prayed for the King and the Reverend Bishops, he concludes thus; Make them as wise as Solomon, and as successful as the Sons of Issachar. Deum time, Regem honorate. In the fourth page of his Prog. he hath this Paragraph, Let us therefore (I say) study to be quiet, and to do our own business, and give honour to our Superiours, and not disturb the peace of one another, because that tends to the disturbance of the Government it self. Let us pray to God to direct

atber

others for the best in theirs: and so he goes on with a most pathetic Advice, being the words of a Sermon preached by His Grace the Archbishop of Canterbury, Novemb. 13. 1678. pag. 34. *Let my Counsell (I pray) be acceptable to you, &c. quod vide.* These words the impudent Observer passed over, as being not material for his Malice.

Now give me leave to speak what I have known of him: — In the days of Oliver Cromwell he both fought, and wrote for the King (in Print) having predicted Oliver's death. He hath in my hearing, and thousands besides, spoke largely and liberally in all Companies for the Royal Party: that is, for the King and his Friends, and for the Interest of the Royal Family. He is a true Protestant in the sense of the Church of England Episcopally governed, and accordingly kept his Parish Church or the Cathedral duly; and not long before his Confinement he received the Sacrament in the Method of this Church of England, his Wife then being sick, (with whom he received it) and quickly after died, to his great grief: and this is ready to be justified by this Minister of the said Parish, and he (i.e. Mr. Gubbey) I am sure is ready to take the Sacrament, the Oath of Allegiance and Supremacy, the Test, &c. with any other imposition that Authority shall lay upon him, to discharge their mistrust of his being a Papist.

His great Charity among his Neighbours when with them makes them now bemoan his Absence; for he did not onely relieve the Poor at his door, (which is well known to all;) but he also gave them Physick for nothing: nay, in the very Prison where he now is, he to my knowledge gives them Physick for asking; and hath relieved them liberally with Provision; so that the poor and oppressed who are there confined have received comfort by his Afflictions. And doth all this deserve no more, but to be abused by an impudent saucy Libeller, one who deserves the Stocks, the Whipping Post, or Pillory, more than the sweet Society of modest Neighbours. I have mentioned no mans Name, and therefore let him onely take it who was the Author of the aforesaid Libel, for the Matter is modest in relation to his Merit.

Illo dicuntur

Qui se scie factis hoc meruisse suis.

ADVERTISEMENT.

There is lately discover'd a wonder-working Plaster, which the Author says doth incomparable Cures; it is to be had of an Experienc'd Physician in the Old Bailey at Reasonable Rates. He lives at the Sign of the Gentleman in the Red Gown and Four-corner'd Cap, where he is constantly waiting upon his Good Behaviour.

FINIS.